

THE 1578/6897 (2)  
LAYMAN'S LETTER

TO HIS  
FRIEND in the COUNTRY,

CONCERNING THE  
DOCTRINE

ADVANCED

In a Book, entituled, *Heaven open to  
all Men, &c.*

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L O N D O N :

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THE  
LAYMAN'S LETTER, &c.

DEAR SIR,



OUR very obliging Letter, sent me some time ago, with the many courteous but pressing Instances therein, to have my Opinion of the Book called, *Heaven open to all Men, &c.* have at length forc'd me to comply with your so earnest Desire.

When I first heard of this Book, I must confess the Oddness of its Title made me disregard it : But meeting with it afterwards at a Bookseller's Shop, and seeing its Author pretended to support his *New System* by the *Holy Scriptures* and *Reason*, without *unsettling the Practice of Religion*, I ventur'd to

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read it; but was all along as much prejudiced against it, as you yourself could be; and indeed my Prejudices were so prevailing, that I imagin'd the Author went about to prove, " That *all* Men should hereafter enjoy the *same* Happiness in Heaven; and that " *no one* should be *liable* to Pain or Suffering, " *but in this Life only.*"

This, Indeed, gave me so great Offence, that I had scarce Patience to go through with it: But on a second and a more *calm* reading, it began to clear up, and my Prejudices to subside a little, especially when I observ'd that he *positively* asserts, " That all Men *shall* " *not* have the *same* Happiness in Heaven." Some time after I read it a third time, with the greatest Attention and Examination I was capable of; and the more I read and consider'd our Author's *new* System, the greater was my Satisfaction and Pleasure; and, perhaps, you may now think me too much prejudic'd in its Favour: However, the *Authorities* I have collected from the Holy Scriptures, and what I have met with in my *Readings*, and what I apprehended to bear some *Affinity* to our Author's *Hypothesis*, together with my *Opinion* on the whole, is heartily at your Service.

Now to demonstrate that *all Men are saved*, as our Author says, is, indeed, a *new* System: But if the Doctrine advanc'd in this *new* System can be *supported* by the  
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*Holy Scriptures and Reason*, it must needs be a most *comfortable* Piece of News to *all Mankind*, and well worthy a most careful and serious Examination.

The Substance of our Author's Treatise consists, in the constant Opposition to be met with in the Holy Scriptures, between *Jesus Christ the Mediator*, who has *reconcil'd* Men to God, and *Adam the Transgressor*, who has plung'd all his Posterity in the Corruption of Sin. And this he proves *chiefly* from the *Fifth* Chapter of *St. Paul to the Romans*.

Now all sound Theology allows, That the Sum of *St Paul's* Doctrine in his 5th to the *Romans* is, That *that* Condemnation which was brought upon *all Men* by *Adam*, they are *deliver'd* from by *Christ*: And that the *Promise* God made to *Adam* intitles *all Mankind* to have *some* Benefit of the *Redemption* purchased by *Christ*, according to their *different Proportions* and *Capacities*, even to those who never heard of *Christ explicitly*: This is *universally* maintained as to the *Sufficiency* of the *Redemption of all Men*.

But what is *newly* advanc'd by our Author is, the *Efficacy* and *Application* of the *Redemption* of *Jesus Christ to all Men*; and that the *Application* of the *Redemption* of *Jesus Christ* is as the *Application* of the *Sin* of *Adam*: And this he shews more *particularly*, from the *fifth* Chapter to the *Romans*, in so plain and evident a manner, that it is



surprising it should be so long overlooked : So that what *that Benefit* is to every Man in the World, our Author's new System does expressly declare, namely, That the new Man of every Man shall have *Admittance into Heaven* before the *End* of Time ; but that in the mean time this new Man is liable to *suffer such temporal Pains as he ought to fear* : But that the new Man of every Man, who lives a *virtuous and good* Life, and obeys all God's Commandments, to the utmost of his Power, agreeable to the *Gospel Covenant*, may obtain an exceeding great degree of *additional* Happiness in Heaven, in *proportion* to his Capacity and good Works done in this Life, and shall not be liable to *suffer Pain but in this Life only*.

Our Author says, that *Jesus Christ*, who came to redeem *all Mankind*, has brought to Men *two Sorts of Grace*, and *two Sorts of eternal Life*, that is, the *Grace of Redemption* by *promise* to all Men, and the *Grace of superabundance accorded to Christians*. This also is a *new and happy Distinction*. By the *Grace of Redemption*, he means nothing else than the Benevolence of God, who, by our Redeemer, has exactly replaced Men in the same State they were in before the Fall of *Adam* : By the *Grace of Superabundance*, he means a Gift of God, from his free Goodness, accorded to *Christians* ; which gives them room to merit a greater Happiness than those

those have who are only benefited by the *Grace of Redemption*: *This is that great Salvation, the Fulness of the Blessing of the Gospel of Christ, of which the Prophets enquir'd and searched diligently; and which was preached unto us by the Apostles of Christ, with the Holy Ghost sent down from Heaven; which Things the Angels desire to look into, Heb. ii. 3. Rom. xv. 29. 1 Peter i. 10, 12.*

Our Author's *new* and happy *Distinction* of *two* sorts of *Grace*, and *two* sorts of *eternal Life*, is, I think, plainly discernable throughout the Holy Scriptures, and is, indeed, a *Key* to the right understanding many Parts of Scripture: And the manner in which he treats, and his Notions of, the *old* and *new Man*, are in part *singular* and *new*; but, if consider'd with due Attention, not contradictory to the *Holy Scripture* and *Reason*. The *old Man*, he says, is the *Object* of *Execration* of God; that the *Promises* of *Life* were made to the *new Man*, created in *Jesus Christ*: 'Tis the *old Man* who has the *Spirit* of this World, and can have no Share in the *Amity* of God; 'tis *He* whom *St. Paul* so often exhorts us to put off, and to alienate ourselves from *his Deeds*, who corrupts himself in the Desires to deceive, and to put on, in his stead, the *new Man*, who is created after God in Righteousness and Sanctity of Truth: 'Tis the *old Man* that goes about to destroy us; it is he who is the *worker* of Sin in us; it is

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to *heal* us of the Corruption we have fallen into by him, that *Jesus Christ* has redeem'd us, and *reconcil'd* us to his Father : And 'tis the old Man *thus* finning in us, who at the last Day shall be thrown into the Lake of Fire ; for 'tis on this old Man we may transfer all the *Wrath* and *Comminations* God has *denounced* against *Sinners* : This is he who will be one Day revealed after the Image of the old Man ; and then shall that *wicked one* be revealed.

It may be said, in some Measure, says our Author, that, *implicitly*, the *Works* of the old Man are the Works of *human Nature* ; but, *denominatively*, they are the *Works* of the *old Man* : It is from *him* they derive their Wickedness ; it is *he* who brings forth the *Fruit* of them ; so in him it is that they incur Condemnation : But that hinders not, that Man *created* in *Jesus Christ*, the *new Man*, should inherit Heaven, in virtue of the *Grace of Redemption*, according to the *Promise* of God in *Jesus Christ* ; tho' because of the *wicked Actions* the old man produces in him, he has no Portion in the *Fruits* of the *Grace of Superabundance*. And tho' we are not now able to comprehend, or to form a perfect Idea of what the *old Man* may be compounded of at the Day of Judgment, yet such an Obscurity ought not to beget a Rejection of a System, which, except this Difficulty, easily explicates all Things, in a manner



manner most conform to the *Idea* of the *infinite Goodness* of God, and most *congratulatory* to Mankind.

'Tis plain the *old* and *new* Man are not *synonymous* Terms. The Mind, as our Author observes, finds in the same Man the *Cause* of the precise Distinction it makes between these two Terms; which St. *Paul*, in his vii Chapter to the *Romans*, &c. was at such Pains to distinguish clearly, and to exhort strongly the Faithful to put off the old Man: As he knew the Difference of them, he distinguished them well one from the other; but that Distinction *confusedly* understood, serves to give occasion of attributing Contradictions to Man.

*Every Man*, says our Author, is to be considered in *two different* Lights. He is the *old* Man as far as Sin works in him, and as the Off-spring of *Adam*, born of Flesh and Blood; but he is likewise the *new* Man, in as much as he is *redeemed* by *Jesus Christ*, *adopted* by God, and *destin'd* to *eternal Life*; the earthly Man, in respect of *Adam*, subject to Death, and to the other *Penalties* of Sin; the heavenly Man, in respect to *Jesus Christ*, who has set him at *Liberty*, and freed him, *after his Death*, from the *old Adam*, and from all the Consequences of Sin: For the *Deeds* of the old Man are the *very Sins* *punish'd* really in *Jesus Christ*, with respect to the *eternal Pain* which the *whole Man* has *deserved* in *Adam*; but who has *subjected* the

the new Man to Pains *temporal*, and, if you will, to an *eternal* one, to a sort of Guilt that draws on him an Exclusion, for ever, from the State of the *Grace of Superabundance*.

God has granted not to deprive us of Heaven, and not to *punish* us for our Offences by *eternal* Pains : But he has decreed to deprive us of the *Fruits of Grace superabundant*, and not to *augment* to us the Happiness that answers to the *Grace of Redemption*, if we *live sinfully* ; and to *chastise* our Sins by *temporal* Punishments, such as we *ought to fear*. Our Author all along calling the Sufferings or Pains of the new Man *temporal*, seems to be in *Contra-distinction* to *eternal Torments*, which may possibly mislead *unwary* Readers to think that they have *nothing to fear after this Life* ; but that would be indeed a very *pernicious* Mistake, and contrary, I think, to our Author's meaning : The Chastisements we bring on ourselves by sinning, and the *temporal* Punishments, *such as we ought to fear*, if we *continue to live sinfully*, may be very *great and lasting*, tho' not *eternal* ; for he allows that *Time* continues till after the *Day of Judgment* ; and that, according to the Words of *Jesus Christ*, the *Pagans* shall *fare better* at the *Day of Judgment* than the *Libertines*. Hence the *new* man of every Sinner may suffer *Pain* after Death : Not that God *inflicts* any *positive* Punishment on the *new* Man for the *Sins committed in the Flesh* ; those *Deeds* of the  
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the old Man are the *very Sins really punished* in *Jesus Christ*, who has *satisfied* his Father's Justice for the *Sins* of the *whole World*— But the *Pains* the *new Man* of the *Sinner* suffers after *Death*, are brought on *himself* by neglecting and abusing the *Grace* of *superabundance* offered him in this *Life*, and so losing for ever the *Fruits* of that *Grace*, the *Knowledge* of which Loss must needs overwhelm him with the greatest *Grief*, *Confusion*, *Lamentation*, and *Anguish* of Mind *inexpressible*, as *grievous* to be born, perhaps, as the greatest corporal Pain: Hence also the *new Man* of one *Sinner* may suffer more than the *new Man* of another *Sinner*, even from the *Day of Death* to the *Day of Judgment*; which is still *temporal*, tho' to the *Sufferer* I fear it may seem eternal.

All Men shall not enjoy the *same Happiness* in *Heaven*; for our Author observes, that to obtain the *Fruit of Grace superabundant*, which is a greater Degree of *Happiness* than that which is the *Fruit of the Grace of Redemption*, we are obliged to do all that is *possible* for us to *merit* it. 'Tis for that End we must pray and ask it of God, that we must pain and mortify ourselves, and submit to the *Ordinances* the Law prescribes to us. We ought to be *afraid* to sin, because Sin deprives us of that *Grace*, makes us lose the infinite Advantages that are the Effects of it, and renders us liable to *such temporal Punishments*, as indeed we ought greatly to fear.

Now



Now as all Mens Happiness in Heaven will not be the same, so neither will their *Sufferings* be alike after Death. The *Pagans*, says our Author, according to the Words of *Jesus Christ*, shall fare better at the Day of Judgment than the *Libertines*, who had the *Benefit* of *Instruction*, and who having had the *Means* to obtain and to *profit* by the *Grace* of *Superabundance*, which God gives to *those* who will make a good Use of it, have neglected or rejected it, to deliver themselves over to their *Lusts*.

That *Servant*, says our Saviour, who knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes:—But he that knew not, but did commit Things worthy of Stripes, shall be beaten with few Stripes.—The *Pagans* were not absolutely ignorant of their Duty, but comparatively so; and tho' their *Ignorance* may plead an *Excuse*, it cannot hope for a *Reward*; nor can they be exempted from Stripes, having committed Things worthy of Stripes. The *Pagans* indeed know nothing of *Grace superabundant*; they never received the glad Tidings of the Gospel, so neither may they ever know the Loss of *Grace superabundant* in the next World. But the *Libertines*, who have the *Benefit* of *Instruction*, and *Grace superabundant* offered them on the Terms of the Gospel Covenant, and do wilfully and finally neglect  
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and abuse so *great Salvation*, by delivering themselves over to their Lusts, how terrible and how lasting may their *Miseries* be in the next World, from the *Knowledge* of so great a Loss for ever, thus foolishly and negligently brought on themselves. Whereas others who have also had the *Benefit* of Instruction, and the *Means* to acquire an *Augmentation* of Glory, which is accorded to Men as a *Reward*, if they make a good Use of the *Grace of Superabundance*, by combating and endeavouring to overcome the old Man, and do not deliver themselves over to their Lusts; tho' no one knows, or can be assured he shall presently obtain the *Fruits of Grace Superabundant*, yet such Persons, so soon as they leave this World, may be in *Abraham's Bosom*, and continue happy to the Day of Judgment, and may then receive a *proportionable Reward*, or at least be exalted and made capable of being admitted into *Heaven* before the *End* comes, *without suffering Pain after Death*, thro' the Merits of *Jesus Christ*, the Saviour of *all Men*; for our Saviour says, *in his Father's House are many Mansions*: One Mansion our Author observes, for the *barely* redeemed by the *Grace of Redemption*, and many Mansions for those who have *profited* by the *Grace of Superabundance*, in *proportion* to the *good Works* they have done; and this is also a  
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free Gift of the Goodness of God in *Jesus Christ*.

*But where Sin abounded, Grace did much more superabound, Rom. v. 20.* Now if Men had committed no other Sins than that of *Adam*, the *Grace of Redemption* alone would have been sufficient to merit for them all the same Happiness; but because they daily commit a Multitude of others, *Jesus Christ* has brought *superabundant Grace*, by the Means of which they may, *themselves, merit in him*, who brought it to them, a Happiness *superabundant*; so that the *Redemption* is an Abundance of *Grace*, which effaces the Abundance of the Sin of *Adam* in all Men, and replaces them in their first Condition; and the *Superabundance of Grace* is given them, that by that they may merit an *Augmentation* of Glory, otherwise that *Superabundance* would be useless. Indeed our best Virtues or Works are so imperfect, as to need Pardon rather than deserve a *Reward*; and if they were never so perfect, we should still but have done what was our Duty to do. Yet, thro' the *Intercession* of *Christ*, God is pleased to accept them, as if they were really meritorious; and by the gracious Promise of God, we have as just a Claim to the *Reward*, as if it had been due to us of proper Right. Our Improvement in Virtue is the Ground of Proportion, tho' not the *meritorious Cause* of the *Reward*. So that tho' an *Augmentation*



tion of the Happiness in Heaven be given us, not indeed for our Works, yet it will be in Proportion to them ; and tho' not upon account of our Virtue, yet exactly according to our Improvement therein. *He has saved us, not according to our Works, but according to his Grace given us in Jesus Christ, 2 Tim. i. 9. So that our Salvation is the Gift of God, Eph. ii. 9. The Grace of Redemption is the free Gift of God in Jesus Christ by Promise ; and the Fruit of the Grace of Superabundance is also an undeserved Gift of God in Christ ; and the Ability of performing the Conditions necessary to the obtaining the Fruit of the Grace of Superabundance, is continually the Effect of the divine Assistance ; therefore, properly speaking, the very best of our Works have no Merit in them. Nevertheless, it may be truly said of virtuous and good Men, because the Scripture frequently says it, that they are worthy, not properly and strictly, but according to God's gracious Acceptation and Promise in the Gospel ; and even the new Man, of every wicked Man, may become worthy thro' the Intercession and Merits of Christ before the End of Time : For Isaiah says, That all the Posterity of Israel shall be sanctified in the Lord, and shall be worthy of Praise, Isa. 49. And, All Flesh shall come to worship before me, saith the Lord, Isa. lxvi. 23.*

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But how *grievous* may be the *Sensation* ! How great must needs be the *Tribulation* and *Anguish* of Mind of the *new* Man of the *Libertine*, when in the Midst of his *Grief* and *Torment* he shall lift up his Eyes, and with the *Rich* Man in the Parable, shall look up to *those* in *Abraham's* Bosom, and see and reflect on the *Happiness* he might have arrived at, but is now out of his Reach, and lost for ever ! May not the bare Knowledge of so exceeding great Loss, brought on himself thro' his own Carelessness and Neglect, be as *grievous* to be born as the greatest Pain ? And with what Terror and Affrightment must he expect the coming of *Christ* to Judgment, when he must appear with all his Sins about him before his *righteous* Judge, expos'd to the *View* of Angels and Men, with inconceivable Shame and Confusion for his Neglect and Abuse of so *great* Salvation, by delivering himself over to Lusts, especially when he shall behold the *Righteous*, the *Beloved* of the Father, entering into the Joy of the Lord, and himself shut out ; for in that great Day of Retribution, *Jesus Christ* shall render to every Man according to his Works. What Tongue can declare the Misery of the *Libertine* at this great and awful Tribunal, before it may please God to exalt the *new* Man of such a Sinner to make him capable of receiving that *free* Gift of eternal Life, *promised* in *Jesus Christ* before  
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the Foundation of the World; for a *Reward* he is not capable of. And if the *Righteous* scarcely are *saved*, if they cannot be sure, notwithstanding their *best* but *imperfect* Endeavours after Holiness of Life, to receive a *Reward*, how and where *shall* the Sinner appear?

If a proper Description of such like *Terrors* of the Lord will not *perswade* Men to leave off their Sins, to combat and overcome the *Worker* of Sin in them, and to put on the *new* Man, by endeavouring to obtain a Portion of the Fruits of the *Grace* of *Superabundance*, according to the Gospel Covenant; neither, I believe, will all the *Terrors* and *Threatnings* of *Hell-Fire* prevail upon them. It should rather seem, indeed, that the *great Love* and *Kindness* of God to us, the *grievous Sufferings* of his *beloved Son* for us, the *Unreasonableness* and *Shamefulness* of Sin, the *Advantage* *Peace* and *Pleasure* of an *holy virtuous* Life, and the great *Rewards* promised to it, were more proper to work upon the *Reason* and *Ingenuity* of Men, than the greatest *Threatnings*. But some Men are so careless, so void of *Consideration*, and so immersed in the *Follies* of this World, that nothing less than the *Thunder* of the *Lord* will awaken them. And it is true indeed, we find even our *meek* and blessed Saviour himself, setting before Men the Consideration of the *unspeakable* Miseries of *impenitent* Sinners in another World: But then he went about

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*doing Good* ; he went about to *seek* and to *save* that which was lost ; he *sought* out the very *worst* of Sinners ; he conversed with Sinners of the *first* Magnitude, the *Publicans* and *Harlots*, the *obstinate*, *proud*, *covetous*, *hypocritical* and *conceited Pharisees* ; a Generation of *Vipers*, harden'd Sinners indeed ! And to these most obstinate *Distempers* of the Soul, the *severest* Methods were *absolutely* necessary for their Recovery : But in *Christian* Congregations, which are not, I believe, much frequented with *Libertines* and Sinners of the first Magnitude, the *chiefly* insisting on the *Shamefulness*, &c. of Sin, the great *Love* and *Kindness* of God and *Jesus Christ* to Men, the *Pleasures* and *Rewards* of an holy and virtuous Life, &c. and that God will most *assuredly* render to every Man according to his Works, must needs be more valuable to the *generality* of *Christ's* Congregations, than the too frequently laying before them the *Terrors* of the Lord : Too many, perhaps, may come to Church for Form sake only, and others may be too negligent and inconsiderate, and therefore require that the *Miseries* of impenitent Sinners in the next World should be laid before them : But then while we perswade Men by the *Terrors* of the Lord, *Discretion* in doing it should not be neglected ; for the representing those *Terrors* of the Lord *more terrible* than they *really* are, may only serve to

to affright and terrify *weak* Sinners, and incline them to despair ; and will rather *harden* than mollify the Hearts of *Infidels* and *Libertines*, if any of that sort should chance to be present : So that great *Discretion* certainly ought to be used in *Christian* Congregations, with Regard to these *Terrors* of the Lord, to make them an effectual Means, to bring over the *Careless* and *Negligent* to a due *Consideration* of their Duty, to so good and gracious a Father, who offers them so *great* Salvation, and on such *reasonable* Terms ; and thus awakened they might be even *shamed* into their Duty.

Can it enter into the Heart of any *considering* Man, to conceive, that a God so *gracious*, and whose *Mercy* is *without* Bounds, will punish his *frail* Creatures for the Offences of a *few* Days, with *never ending* Torments ? That he will inflict on his *Creatures*, the *work* of his *own* Hands, *Torments properly* Eternal ? This I believe is no where *sufficiently* warranted, nor do I know of any *one plain* Testimony in the Holy Scriptures of *such* eternal Torments, but there are *many* to the Contrary : so that the *over-doing* this Matter of *Threatening* may sooner occasion *Unbelief* than an Amendment of Life. Besides, Man may not speak *deceitfully* for God. There is *mercy with thee, therefore shalt thou be feared*, Psal. 130, 4. And God will not always chide, nor

*keep his Anger for ever*, but against the old Man, the worker of Sin in all Men, who has no Share in the Redemption of *Jesus Christ*, and who will be thrown into the *Lake of Fire* at the last Day to be *confounded for ever*.

The Holy Scriptures assure us, that God created Man for his own Glory, with a *Design* to create him for Heaven; and *fore-seeing* that *Adam* would *Sin*, *Christ* was decreed before the *Foundation of the World*, as the Remedy. Now, next to the *Existence* of God's Being and Perfections, is the *Manifestation* of them, which is called, *God's Glory*, which is the *sole Object* *worthy* of his Actions, the highest *End* that we can imagine, to which *all the Effects* of the Divine Power, and Goodness, and Wisdom do refer; God therefore, from his Goodness and gracious Mercy, hath sent *Jesus Christ* into the World to reconcile Himself to Men; and to *save them all*, *Christ died for all Men*; and the *Immutability* of God, in the *real Design* he had to create Man for Heaven, and to *save them all*, after they had fallen in *Adam*, and even to better their Condition, and, moreover, to offer the Means in the Gospel-Covenant to *augment* their future Happiness in Heaven, *appears visibly* in the *holy Scriptures*, and is made plainer by that happy *Distinction* of the *two Sorts of Grace*,  
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and *two* Sorts of *eternal Life*, mentioned by our Author.

Be pleased but *carefully* to *compare*, with the *Original* and *Context*, the following Passages, amongst many more which might be produced from the Holy Scriptures, and then consider and judge, whether our Saviour did not come to *save all Men*, and whether our Author's happy *Distinction* of the *two* Sorts of Grace, or *two* Sorts of *eternal Life*, be not plainly discernable in those Passages of Holy Scripture, viz. *This is a faithful Saying, and worthy of all Acceptation*, that *Jesus Christ* came into the World to *save Sinners*, 1 Tim. i. 15. God is in *Christ*, *reconciling the World* to himself, not *imputing* to *them* their Trespases, says St. Paul to the *Corinthians*.

The Son of Man came to *seek* and to *save* that which was *lost*, Luke xix. 10. The Wages of Sin is Death; but the *Gift* of God, is *eternal Life*, thro' *Jesus Christ* our Lord, Rom. vi. 23.

As by one Man's Disobedience, *all* were made *Sinners*; so by the Obedience of one, shall *all* be made *righteous*, Rom. v. 19. for as in *Adam* *all* die, even so in *Christ* shall *all* be made *alive*, 1 Cor. xv. 22.

*All* Flesh shall come to *worship* before me, saith the Lord, Isa. lxvi. 23. *Christ* hath suffered for *Sins*, the *Just* for the *Unjust*, that He might bring *us* to God, 1 Pet. iii. 18.

The Lord hath laid on *him*, the *Iniquity* of *us all*, Isa. v. 6. He who knew no Sin, was made to *be Sin* for *us*, that we might be made the *Righteousness* of God in *him*, 2 Cor. v. 21. God hath not appointed us unto *Wrath*, but to *obtain Salvation*, by our Lord Jesus Christ, 1 *Thes.* v. 9. who, his *own Self*, bear *our Sins*, in his *own Body*, on *the Tree*, that *we* being *dead to Sin*, should live unto *Righteousness*, by *whose Stripes* we were *healed*, 1 *Pet.* ii. 23. For the *Grace* of God that bringeth *Salvation* to *all Men*, hath appeared, *Tit.* ii. 11. Having *predestinated us* unto the *Adoption* of *Children* by *Jesus Christ* to himself, according to the good *Pleasure* of his *Will*, 1 *Eph.* v. To the *Praise* of the *Glory* of his *Grace*, wherein he hath made *us accepted* in the *beloved*, in whom *we* have *Redemption thro' his Blood*, Ver. 6. 7. *We are reconciled* to God, by the *Death* of his *Son*, Rom. v. 10. The *Gift* of God, is *eternal Life*, thro' *Jesus Christ* our Lord, Rom. vi. 23. He loved *us*, and washed *us* from *our Sins*, in his *own Blood*, Rev. i. 5. The *Son of Man* gave himself a *Ransom* for *All*, Matt. xx. 28. He is the *Propitiation* for the *Sins* of the *whole World*, 1 *John* ii. 2. *He died for All*.

God sent not his Son into the World to *condemn* the World, but that the *World* thro' *him* might be *saved*, John iii. 17.

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For this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth, 1 Tim. ii. 4. Jesus Christ being the Captain of our Salvation, and having tasted Death for every Man, was made perfect thro' Sufferings; that through Death, he might destroy him that had the Power of Death, and deliver them, who through fear of Death, were all their Lifetime subject to Bondage, Heb. ii. 9, 10, 14, 15. Christ hath once appeared to put away Sin by the Sacrifice of himself, Heb. ix. 26. When the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. iv. 4, 5.

Surely, he hath born our Grievs, and carried our Sorrows. He was wounded for our Transgressions, he was bruised for our Iniquities, Isa. liii. 4, 5.

We have seen, says St. John, and do testify that the Father sent the Son to be the Saviour of the World. 1 John iv. 14.

Jesus knowing that the Father had given all Things into his Hands, and that he was come from God and went to God. John xiii. 3.

All Things are delivered unto me, says our Saviour, of my Father. Matth. xi. 27.



The Father loveth the Son, and hath given all Things into his Hand: Even so, the Son quickeneth whom he will. John, v. 21.

To whom the Father hath given Power over all Flesh, that he should give Life to as many as the Father has given him. John xvii. 2. The Father loveth the Son, and hath given all Things into his Hands, says St. John. All that the Father giveth me, shall come to me; for I came down from Heaven, not to do my own Will, but the Will of him that sent me, and this is the Father's Will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day. And this is the Will of him that sent me, that every one that seeth the Son and believeth on him, may have Everlasting Life; and I will raise him up at the last Day. John vi. 37, 38, 39, 40.

Even as God, for Christ's Sake, or in Christ, hath forgiven you, Eph. iv. 32. As Christ also hath given himself for us, an Offering and a Sacrifice to God, for a sweet smelling Savour, Eph. v. 2. That is, as God gave his Son, so Christ gave himself, voluntarily, and by his own Will, as well as by his Father's, to be the SACRIFICE FOR THE SINS OF THE WHOLE WORLD. God who hath saved us, according to his own Purpose and  
Grace

Grace, which was given *us* in *Christ Jesus*.  
2 Tim. i. 9.

Thou has put *all Things* in Subjection under his, that is *Christ's*, Feet. That he, *Jesus*, by the *Grace* (that is, the gracious Will and Pleasure) of *God*, should TASTE DEATH FOR EVERY MAN, Heb. ii. 8, 9. *All Kings* shall fall down before *him*, and all *Nations* shall *serve him*, says *Isaiah*. *Christ* is *enter'd* into *Heaven* itself, *now* to appear in the *Presence of God* for *us*, Heb. ix. 24. See also the 5th Chapter to the *Romans*, with our Author's *Explanation*.

Now, these *positive* Passages in *Holy Scripture*, with many more which might be produced, do *chiefly* relate to the *Salvation of all Men*, by the *Grace of Redemption*; those which follow, and many more which might be produced from the *Holy Scriptures*, relate *chiefly* to the *Grace of Superabundance*, brought also to *Men* by *Jesus Christ* in the *Gospel*; a *Gift* likewise of the *gratuitous Goodness* of *God*, thro' the *Merit* of our *Redeemer*, which if made a *good Use* of will *augment* the *Happiness* of that *eternal Life* which *God*, in *Jesus Christ*, has *absolutely* granted to *all Men*, and *every individual of Mankind*.

Do not these *positive* Passages, in the *Holy Scripture*, spoken in such *general Terms*, *plainly* point out to *us*, that *God* *promised*, and sent his *Christ*, and our *Re-*  
*deemer*,

*deemer, absolutely to save all Mankind? What seems to me to have led to a contrary Opinion, is in a great Measure owing to the want of our Author's happy Distinction, of the two Sorts of Grace, and the two Sorts of eternal Life, brought to Men, by Jesus Christ.*

*I am come, says our Saviour, that they might have Life; and that they might have it more abundantly, John x. 10. That they might have Life; there is, for the Life of the Redemption; and that they might have it more abundantly, there is, for the Life by the Grace of Superabundance, or the Gospel Covenant: and 'tis this necessary Distinction, that reconciles many other Passages in Holy Scripture, relating to Man's Redemption and future Happiness.*

*What follows, chiefly relates to the Grace of Superabundance, viz. St. Paul writing to the Hebrews, says, But without Faith it is impossible to please God; for he that cometh to God, must believe that he is; and that he is a Rewarder of those that diligently seek him; — and St. James says, That Faith is dead, and unprofitable, if not accompanied with good Works. Now these two Passages are as positive as those brought to evince that all Mankind in general shall be finally Happy. But here, the Matter in Question is, the eternal Life that answers to the Grace of Superabundance, and not the eternal Life acquired by the Grace of Redemption; which*  
evidently



evidently appears by the Words *St. Paul* adds, after he had said, That we must *believe* that God is, (and that he is a *Rewarder* of them that diligently seek him) now, that *Reward* is the *Fruit* of their *Faith*, of their *Love* for God, and for their *Neighbour*, and of their *Application* to keep all the Commandments: Now all these Things are the *State* of the *Grace* of *Superabundance*. In like Manner our Author's *Distinction*, reconciles other such like Passages of the Holy Scripture, and gives us all *reasonable* Hopes and Assurance that *Jesus Christ* came, was given, died, and satisfied for *all the Sins of Mankind*; and that he has moreover *offered* us the *Means* of *augmenting* our *eternal Happiness*, by the *Grace of Superabundance*, viz. He died for *All*, that they which *live* should not henceforth *live* unto *themselves*, but *unto him*, who died for them, 2 Cor. v. 15.

*Grace* and *Peace* are *multiplied* unto us, thro' the *Knowledge* of God and of *Jesus Christ* our Lord; according as his *Divine Power* hath given unto us *all Things* that pertain unto *Life*, and *Godliness*, 2 Pet. i. 2, 3. Not every one that saith unto me Lord, Lord, shall enter into the *Kingdom* of Heaven, but he that *doth the Will of my Father*, which is in Heaven, *Matt. vii. 21*. But if you would *enter into Life* keep the *Commandments*, *Matt. xix. 17*. For this Purpose the  
Son

Son of God was manifested, that he might take away Sins, destroy the Works of the Devil, and and turn us from the Power of Satan unto God, 1 John iii. 8. Acts xxvi. 18.

We both labour and suffer Reproach, because we *trust* in the living God, who is the Saviour of all Men, especially of those that believe, 1 Tim. iv. 10. We have been called unto Liberty, Gal. v. 13.

And now being made free from Sin, and become the Servants of God, we shall be free indeed, having our Fruits unto Holiness, and the End everlasting Life, Rom. vi. 22. John viii. 32. God hath not appointed us to Wrath, but to obtain Salvation, by our Lord Jesus Christ; in whom believing we rejoice, with Joy unspeakable and full of Glory, 1 Theff. v. 9. 1 Pet. i. 8.

If any Man will come after me, let him deny himself, and take up his Cross daily, and follow after me, Luke ix. 23.

And the very God of Peace sanctify you wholly; and I pray God the whole Spirit, and Soul, and Body be preserved blameless, unto the coming of our Lord Jesus Christ, 1 Theff. v. 23.

We are bound to give Thanks always unto God, for you Brethren beloved of the Lord; because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth,

*Truth, 2 Theff ii. 13. whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ, 14.*

He that believeth on the Son of God, hath the Witness in himself: He that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his Son, 1 *John* v. 10. And this is the *Record*, that God hath given us eternal Life; and this Life is in his Son, 11. that is, by, or thro' his Son. And this is the Will of him that sent me, that every one that *seeth* the Son, and *believeth on him*, may have *everlasting Life*, and I will raise him up at the last Day, *John* vi. 40. He that *believeth on the Son of God*, hath *everlasting Life*, and he that *believeth not the Son*, shall not see Life, but the *Wrath of God abideth on him*, *John* iii. 36.—Whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven, *Matt.* x. 33.

This is indeed the Saviour of the World *John*. iv. 42. in whom we have Redemption, *Eph.* i. 7. who is our Advocate with the Father, 1 *John* ii. 1. and the *Author of eternal Salvation* unto all them that obey him, *Heb.* v. 9.

God giveth the Holy Ghost to them that obey him, and our Souls are purified in obeying the Truth thro' the Spirit: For as many as are led by the Spirit of God, they are the  
Sons



Sons of God, being *sanctified* by the *holy Ghost*, Acts v. 32. 1 Pet. iii. 22. Rom. viii. 14. Rom. xv. 16. Stand in awe, and *sin not*; serve God acceptably, with Godly Fear and Trembling, Ps. x. iv. Heb. xii. 28. Phil. ii. 12.

Herein is my Father glorify'd, that you bear much Fruit, so shall ye be my Disciples, John xv. 8. Except ye repent, ye shall all perish, Luke xiii. 3. Return unto me, for I have redeemed you; return unto me, and I will return unto you, Isa. xlv. 22. Mat. iii. 7. Repent ye and believe the Gospel. Turn yourselves from all your Transgressions; so Iniquity shall not be your Ruin. Mat. i. 15. Ezek. xviii. 20.

Put off concerning the former Conversation, the old Man, which is corrupt, according to the deceitful Lusts; and be renewed in the Spirit of your Mind; and put on the new Man, which after God is created in Righteousness and true Holiness, Eph. iv. 22, 23, 24.

Blessed are they that do the Commandments of God; that they may have Right to the Tree of Life, and may enter in thro' the Gates, into the Holy City, the new Jerusalem, where they shall Reign for ever and ever, Rev. xxii. 14, 21. Having therefore these Promises, dearly beloved, let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear  
of

of God. 2 Cor. vii. 1. Seeing then that all these Things were for our Sakes, what manner of Men *ought* we to be in all *holy Conversation* and *Godliness*, 2 Peter iii. 11. 2 Cor. iv. 15. For if we sin *wilfully*, after that we have received the *Knowledge of the Truth*, and *turn away* from him that speaketh from Heaven, there remaineth *no more Sacrifice for Sins*, but a *certain fearful Looking for of Judgment*, and *fiery Indignation*, Heb. x. 26, 27. xii. 25. For we must all *appear* before the *Judgment-Seat of Christ*, that every one may receive the *Things* done in his *Body* according to that he hath done, whether it be good or bad: Knowing therefore the *Terrors* of the Lord we *perswade* Men, 2 Cor. v. 10, 11.

Now, that the Matter in question in these Passages, and many more such like to be met with, in the holy Scriptures, chiefly relate to the *Grace of Superabundance* is, by the help of our Author's Distinction, not difficult to perceive.

Our Day of *Grace of Superabundance* certainly ends with this Life; if we neglect to make a good Use of it here, 'tis lost for ever. *To-day if you will hear, &c.* This *Life* only is our *Day of Salvation* by the *Grace of Superabundance*. So that our great Care, Concern, and *Fear* in *this World* should be, lest we neglect to make a good Use of this *Grace* which is kindly *offered* us in the *Gospel*, on  
purpose

purpose that we might obtain a Portion of the *Fruits* thereof; and to this Fear *St. Paul* excites us, when he tells us, *we must work out our Salvation with Fear and Trembling*: And 'tis plain, that *St. Paul* himself *feared* he was wanting in that particular, in saying, he was afraid, lest, after instructing others, he himself should be accounted a Reprobate or Cast-away.

If so great a *Saint* as *St. Paul* was *this* diffident of himself in this *Particular*, what *Heed* ought we to take lest we fall? And as no one can be assured of actually having this *Grace*, so it ought to be the *chief* Business of our Lives to endeavour to obtain it, by earnestly asking it of God; and to make a good Use of it, if it shall please God to give it us, by living in Obedience to his Commands; that we may hereafter receive the *Fruits* of the good Works we shall do, thro' the Merits of *Jesus Christ*.

Now to settle the Means by which we may obtain the *Grace of Superabundance*, and may *profit* by it, is indeed the Office of the *Church*. But there remains no Occasion for the *Church* to make any Regulation on the Subject of the *Grace of Redemption*; that being a Privilege acquired for *all*, in virtue of the Sufferings of *Jesus Christ*, who died for all; a Gift of God, pure, simple, and absolute.

St.



St. Paul says *positively* that the being made *alive* in *Jesus Christ* is a *Gift of God*, and the Effect of his *good Pleasure*: And our Author observes, that there is not *one single Sin* of Mankind for which *Jesus Christ* has not *suffered*, and which has not been *punished* in him. All Men are redeemed from *eternal Death*; so that we may say after St. Paul, that God has reconciled the World to himself, in *Jesus Christ*, no more imputing to the *new Man*, the *Sins* of the old Man. *God is in Christ reconciling the World to himself, not imputing to them their Trespasses*: And that *general Pardon* has ever for its Motive, the sufficient Satisfaction which *Jesus Christ* has made to divine Justice for *all Men*.

And this *Satisfaction* of *Christ* is by no Means inconsistent with the Notion of God's *free Pardon* of Sin. For it was not that the *Satisfaction* of *Christ* did, in *strictness* of Justice, *oblige* God to pardon; but, on the contrary, God's *Resolution* to *pardon Sin*, determined him *freely* to appoint and accept this *Satisfaction*: But the *old Man*, the carnal Man, the Man of *Flesh and Blood*, who is the *Worker* of Sin in us, and has no *Participation* in the *Grace of Redemption*, shall be damned, destroyed, and confounded for ever; *the wicked shall not rise or stand in Judgment*, Psalm i. 5. Our *Justification*, or *Remission* of Sins, is called a *Gift*, a  
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*free Gift, five several Times in the Fifth to the Romans.—But this Justification is by the Grace of Redemption only ; the Justification and Salvation offered to Men by the Gospel Covenant, is the Fruit of the Grace of Superabundance.*

When God made us at first, he *design'd* us for Happiness ; and when we, by our Sin and wilful Miscarriage, fell short of the Happiness which he *design'd* for us, he sent his Son into the World for our *Recovery*, and gave his *Son's Life* for the Ransom of our Souls. God hath not only *promised Pardon* and *eternal Life* to us ; but he *hath* also *purchased these* Blessings for us, by the most *en-tearing Price*, the *Blood* of his own Son, and *hath saved us* in such a manner as may *justly astonish us*.

Upon these Considerations we should awaken ourselves to the Praise of God, and, with the holy Psalmist, call upon our Spirits, and summon all the Powers and Faculties of our Souls to assist us in this Work. *Bless the Lord O my Soul, and all that is within me bless his holy Name ; Bless the Lord O my Soul, and forget not all his Benefits ; who forgiveth all thy Iniquities ; who healeth all thy Diseases ; who redeemeth thy Life from Destruction ; who crowneth thee with loving Kindness and tender Mercies ; 'tis he that satisfies our Souls with good Things, that has promised eternal Life and Happiness to us,*  
and

*and must confer and bestow this upon us ; therefore our Souls and all that is within us should bless his holy Name.*

God has redeemed us from *Hell* ; and the *Death* of Christ did not only *expiate* the *Guilt* of Sin, and *pacify* Conscience, by making a *plenary* Satisfaction to the divine Justice, but did *eminently* contribute to the *killing* of Sin in us. *Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we might not serve Sin,* Rom. vi. 6.

God sending his own Son in the *Like-ness* of sinful Flesh, and *for Sin*, that is, by being a *Sacrifice* for Sin, *condemned Sin* in the Flesh, Rom. viii. 3. Our Saviour bore the insupportable Load of *all the Sins* of all Mankind, and of the *Wrath* and *Vengeance due to them* ; he suffered *wholly* for our *Benefit* and *Advantage*. We are God's *Creatures*, and he will not abandon the *Work* of his own Hands. Besides, he has promised to be more *especially* concerned for *good Men* : Thou art sore troubled in Mind for *Israel* ; lovest Thou that People more than he that made them ? says the Lord to *Esdra*s.

God has redeemed us *all* from *Hell* and final Destruction, by the *Death* and *Suffering* of his Son ; and, notwithstanding all our *Offences*, does *still* offer us *Pardon* and *Peace*, *Life* and *Happiness* *superabundant*.



This is the great *Mystery* of *Godliness*, that is, of the *Christian* Religion, that God should be manifested in the *Flesh*, and become *Man*, with a most gracious and merciful *Design* to bring *Man* back again to *God*: That he should become a miserable and a mortal *Man* to *save us* from *eternal Death*, and to make us *Partakers* of *eternal Life*: That the *Son of God* should condescend to inhabit *our vile Nature* for *our Sakes*: And all this, not only to *repair* those *dismal Ruins* which *Sin* had made in it, and to *restore* us to our *former Estate*, but to *better* and advance our *Condition*; and by degrees to bring us to a *State* of much *greater Perfection* and *Happiness* than that from which we fell. *Jesus Christ* the *beloved Son* of *God*, and *our Redeemer*, *hath once appeared* in the *End of the World*, (*i. e.* in the *Gospel Age*, which is the *last Age* of the *World*) to *take away Sin* by the *Sacrifice* of *himself*, as *St. Paul* says.

Now the *perfect Obedience* and *great Sufferings* of the *Son of God* our *Redeemer*, being all *willingly* performed in *our Nature*, and accepted by *God* as *done upon our Account*, may reasonably be presumed to redound to *our Benefit* and *Advantage*, as much as if *we ourselves* had performed it in *our own Persons*: Nothing being so proper and so available to make an *honourable Amends* and *Satisfaction* to the *Justice* of *God* for

for the Sins of *all Mankind*, as the *voluntary Obedience* and *Sufferings* of *Human Nature* in a *Person* of so great *Dignity* and *Dearness* to God as his *eternal* and *entirely beloved Son*. — And, that *Expiation* of Sin was made by the *Sufferings* of *Christ* IN OUR STEAD. I shall produce some *plain Testimonies* of *Holy Scripture*, which declare, as clearly and as fully as it is possible for Words to do it, That the Son of God, in order to the *effectual Expiation* of Sin, *suffered in our Stead*, bore *the Wrath of God*, made a *perfect Attonement*, and *obtained eternal Redemption, for us*.

This the Scripture declares to us in great Variety of Expressions; as, that *Christ died for us*, and for *our Sins*; that he was a *Sacrifice for us*, and a *Propitiation for the Sins of the whole World*; that is of *all Mankind*; That he bore *our Sins in his own Body on the Tree*, and *appeared, to take away Sin by the Sacrifice of himself*; that we are *justified in his Blood*, and *redeemed by the Price of it*: And in very many other Expressions to the same Purpose. And this is so evidently the Scope and Meaning of these Expressions, that it cannot be denied without offering the *greatest Violence* imaginable to the *Holy Scriptures*. For can any Man think, that God would have used so many Expressions in Scripture, the *plain* and *most obvious* Sense of *all*

which is, that the *Son of God* *suffered* for *our Sins*, and *in our Stead*; if this had not been his *Design* and *Meaning*? Would not this be in Effect to say, that God had written a great Book to puzzle and confound, but not to instruct and teach Mankind?

I will now single out some few of these many Texts of Scripture, which might be produced to this Purpose. *He hath made him to be Sin for us, who knew no Sin*: That is, he hath made him, who had no Sin himself, a *Sacrifice for our Sin*. Again, *Walk in Love, as Christ also hath loved us, and given himself for us, an Offering and a Sacrifice to God*. St. Peter to the same Purpose tell us, *That Christ also hath once suffered for Sins, the Just for the Unjust, that he might bring us to God, being put to Death in the Flesh*. Here Christ is said to have suffered for Sin; and to declare that the *Apostle* did not only mean that Christ suffered upon the *Occasion* of our Sins, but that he *suffered* in the *Place* and *Stead* of the *Sinner*, he adds, the *Just for the Unjust*: That is, the *Son of God*, who was *innocent* and *had no Sin*, *suffered for us* who were *Sinners*; or, as it is elsewhere expressed, *He hath born our Sins in his own Body on the Tree*. Christ, says St. Paul, *was once offered to bear the Sins of many*, Heb. ix. 28. This plainly alludes to the *Sacrifices* under the *Law*, which did, as it



it were, *bear the Faults of the Sinner*. And this Expression, of *Christ's being offered to bear our Sins*, cannot be meant of his taking away our Sins by his *Doctrine*, which was confirmed by his Death, *but of his bearing our Sins by way of Imputation*, and by his *Suffering* for them in *our Stead*, as the *Sacrifice* was *supposed* to do for the *Sinner*.

This, I say, is evident beyond all Denial, from the *Opposition* which follows, between his *first Appearance* and his *second*: *Once hath he appeared in the End of the World, to take away Sin by the Sacrifice of himself.—Christ, was once offered to bear our Sins: But unto them that look for him, he shall appear a second Time without Sin unto Salvation.* Heb. ix. 26.—28. Why, did he not appear the first Time without Sin? Yes certainly, as to any inherent Guilt; for the Scripture tells us *he had no Sin*. What then is the meaning of the *Opposition*, that at his *first Coming* he *bore our Sins*, but at his *second Coming* he *shall appear without Sin unto Salvation*? These Words can have no other imaginable Sense but this, that at his *first Coming* he *sustained the Person of a Sinner* and *suffered instead of us*; but his *second Coming* shall be upon another Account, and he *shall appear without Sin unto Salvation*; that is, not as a *Sacrifice*, but as a *Judge* to confer the *Reward* of eternal Life, upon those who are

Partakers of the *Benefit* of that *Sacrifice* which he offered to God for us in the Days of his *Flesh*.

Now, as our Author's *new System* proves the *Efficacy* and *Application* of the *Redemption* to all Men, as well as its Sufficiency; and that *Jesus Christ* has brought to Men two Sorts of Grace, and two Sorts of *eternal Life*; and that the good Works, as well as the *Sufferings* of *Jesus Christ*, are imputed to the new Man of every Man, so far as regards the free Gift of *eternal Life in Heaven*, and *Salvation* of the Grace of *Redemption*; so that the new Man of every Man shall be finally saved: We may well say, *Christ* at his first Appearing acted and suffered IN STEAD OF US; but his *second Coming* shall be upon another Account, and he shall appear without Sin unto *Salvation*: That is, not as a *Sacrifice*, but as a *Saviour* and a *Judge*, to confer *eternal Life* on the new Man of all Men; and the *Rewards* of the good Use of the Grace of *Superabundance* upon those who are Partakers of the *Benefits* of that *Sacrifice*, which he offered to God for us in the Days of his *Flesh*.

The worthy and good *Prelate* who speaks to us above, concerning the *Salvation* of Man in *Jesus Christ*, says, that God hath saved us in *Jesus Christ*, in such a Manner as may justly astonish us. And would it not be still more astonishing, that it should be in the Power

**Power of the Devil or Man, to frustrate so gracious and so astonishing a Design, of the Goodness of God and his eternal and entirely beloved Son *Jesus Christ*, to save all Men: For *Jesus Christ's Sacrifice of himself*, to take away Sin, is God's last Means to save the World. And shall these last Means prove ineffectual? That I think is all together unimaginaire.**

It may however be too difficult a Task for us clearly to comprehend all the Mystery of the Redemption of Man; that great Salvation, the Fulness of the Blessing of the Gospel of Christ, which the Angels desired to look into; or to shew that God, without injuring his Justice, has ever for Mankind the same infinite Goodness and the same infinite Mercy; and that he wills the Salvation of all. This last indeed, our Author's Theological Treatise has done to our Hands, beyond any thing I have ever yet met with. And if it be necessary we may farther say, that Mankind are agreed, that the Ideas of Goodness and Justice are inseparably connected with the Idea of God. But these Attributes of God are not to be set in Opposition to each other; for if we trace them up to their Origin, we shall find, that Goodness is as it were the Center of Justice, the latter losing itself in the former. If so, what can we presume concerning the State of Mankind, those Creatures who came from the Hands of God, who is



*a Self-sufficient and perfectly happy Being,* but that they will be rendered as *happy* as their *finite* Capacities will admit of?

The perfectly happy Being wanting nothing for himself, cannot create Beings with a View of making any *Addition* to his own Felicity. It must then be to make *these Beings* happy as he himself is, in Proportion to finite and infinite. Hence it follows, that the Idea of infinite Goodness is inseparable from that of an infinitely Happy Being. The pure and perfect Good cannot do or confer any Thing but what is good. This Idea of Goodness in the *Deity* is a *positive* one, which Justice is not. *Equity* without dispute constitutes the Essence of Justice; and infinite Goodness and perfect Equity do harmoniously agree, and cannot be set in Opposition. Hence it follows, that the Effects of sovereign Goodness are never suspended, but that we ever share of them, even when under Punishment.

God created Man a *free* Agent; a confined Liberty is no Liberty; and a Being without Liberty would no longer be a Man. Now it is certain that infinite Goodness cannot make a Present of any Thing to Man, but what is for his good. Man cannot *forfeit* the free Gift of God, *promised* in *Jesus Christ* before the Foundation of the World; that *eternal Life* in Heaven is secured to him by the *Grace* of *Redemption*; but he may fall

fall short of the *Fruit* of the *Grace* of *Superabundance*, which is offered to *Christians* in the Gospel Covenant; he may fail of *augmenting* his eternal Life of Happiness in Heaven, if he neglects to make a good Use of this *Grace*: For 'tis with regard only to this *Grace of Superabundance* offered to Men, that Man has *free Will* given him.

But it will be said, that in the holy Scriptures we find repeated Expressions which seem to contradict this Notion, *viz.* those of *Eternal-Fire*, of the *Worm that never dieth*, &c. But are not the Terms *Eternal*, *Eternity*, and *Never*, very equivocal, both in *Greek* and *Hebrew*; most commonly signifying a long Period of Time, and sometimes an *indefinite* Time? It is said, the Slave shall continue in his Master's House for *ever*; and *Jeremy* speaks of the *Temple* and *Sacrifices*, as of Things that *never* were to be abolished, and the like.

Now, let us agree upon an *incontestible* Principle for understanding the holy Scriptures:— It contains *Truths* which we may call *Eternal* and *Unchangeable*, which are the Foundation of all the rest, independent of Expressions, Figures, Parables, &c. Of this Sort are the *Spirituality*, *Eternity*, *Omnipotence* of God, and whatever else we can know of his Perfections. Next to these, which serve as a Foundation to all the rest, we find in holy Scripture, *God's Design of*  
*saving*

*saving Men thro' his Son.* These Truths are the Basis of all Religion ; and as there are in Scripture a prodigious Number of figurative, allegorical, equivocal, and even seemingly contradictory Expressions, we must judge of their *true* Sense, not by what the Words seem to import, but by those *unshaken* Truths that never vary. Thus we see the *Spirituality* of God takes away the literal Sense of his *Eyes, Hands, Nostrils, &c.* in like manner, his *Sanctity* will not allow us to ascribe to him the Passions of *Wrath, Jealousy, Fury, and Partiality.* Thus this unerring Rule is applicable to a *thousand* Places in holy Scripture, and would clear up abundance of Difficulties if rightly applied. Only three or four Expressions, of *Everlasting, the Worm that never dieth, &c.* support the *Eternity of Hell-Torments*, which may be taken in *different* Senses : But those *unchangeable* Truths, which are the Basis of all Religion, do support the contrary Opinion.

God is wise, just, and good. Justice is not opposite to Goodness, nor Goodness to Justice ; nay they are so inseperable, that we cannot suppose a Man to be just, unless he is good, or good unless he is just. In God Goodness and Justice are boundless. If God's Justice is not attended either with Hatred, Fury, or Revenge, but is inseperable from *infinite* Goodness, can we conceive it will condemn Millions of Creatures, formed



ed after God's own Image to dreadful and never ending Misery ; and even doom them to the Hatred of God, to Rage, to Despair, and Blasphemy, to all Eternity ? May we not rather on the contrary say, that the *chief* Business of his sovereign Justice is, to make *just* whatever is unjust, and to render the Crooked *straight* ?

The new Testament tells us almost in every Page, that the *Design* of *Jesus Christ's* coming into the World was, *to save all Men*. And is it not surprizing that the Expression *All Men*, so often repeated, should make *no Impression* on the Minds of Men, while those of *Eternity* and for *Ever* have been received *without Restriction* ? Does not God's declaring his *Desire* that all Men should be *saved*, express a *positive* Will, which sooner or later will have its Effect, and not a bare Wish that all Men may be saved ? No sooner did *Adam* fall, but the *Promise* of Salvation was made to *him* and his *Posterity* : For, God *foreseeing* that *Adam* would *sin*, *Christ* was decreed before the *Foundation of the World*, not only as the *Remedy* upon the *Occasion* of Sin, but *instead of the Sinners*. As in *Adam* all die, so in *Christ* shall ALL be made alive, says St. Paul. Now as it is past Dispute; that in *Adam* all die, so is it unexceptionably true, that in *Christ* ALL shall be made alive.

But what the Apostle subjoins, is a Proof that this will happen at *different* Periods:

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*But every Man, says he, in his own Order ;*  
*Christ the first Fruits, afterwards they which*  
*are Christ's at his coming. 'Tis plain, by this*  
*coming, he means the last Judgment ; and by*  
*those that are Christ's, (tho' all are Christ's*  
*in some Sense) the Souls of the just by the*  
*Grace of Superabundance ; that is, those who*  
*have obey'd and perform'd, to the utmost*  
*of their Power, the Terms in the Gospel Co-*  
*venant ; those are the Righteous whom*  
*Jesus Christ will, at that Day, more parti-*  
*cularly call the Beloved of his Father, &c.*  
*'Tis the good or ill Use of the Grace of Su-*  
*perabundance, which fixes the Difference*  
*that shall be found among the Elect in Hea-*  
*ven, from those who have had only the*  
*Grace of Redemption ; for as one Star differ-*  
*eth from another Star, &c. so there will be*  
*different degrees of Happiness in Heaven.—*  
*One Mansion for the barely redeem'd new*  
*Man ; and many Mansions for those of the*  
*Redeem'd, who shall have profited in this*  
*Life, by the Grace of Superabundance. And*  
*'tis the old Man, the worker of Sin in us, who,*  
*at the last Day of Judgment, shall be cast*  
*into the Lake of Fire, with the Devil and*  
*his Angels, because his Name was not writ-*  
*ten in the Book of Life—And whosoever*  
*was not found written in the Book of Life,*  
*was cast into the Lake of Fire, Rev. xx. 15.*  
*For then the old Man shall be intirely sepe-*  
*rated from the new Man ; they were sown*  
*together*

together, but they shall be seperated; *one* shall enter into Heaven, the *other* shall *perish* for ever, and be overwhelm'd with *Male-dictions*; that the *Grace of Redemption* may triumph, and the *Law of God* may be *justified*.

*Jesus Christ* is declared to be the *Saviour of the World*; he came to *save* the SPIRITS of *all Men*, and not to destroy them. But notwithstanding that, many choose *Perdition* thro' the broad Way that leads to it; and *tho' Christ died for all*, yet all are not *equally* benefited by the *Grace* he brought them. So that, at the last Day, *tho' Christ* will call the *Righteous*, by *Grace superabundant*, the *well beloved of his Father*, he will *ex-ecrate* the *Wicked*, that is, the *old Man*: For now the old and new Man shall be entirely seperated. And *tho' the new Man of the Sinner*, who has always rejected and abused *Grace superabundant*, cannot, indeed, be entituled to a *Reward*, having *done* no good Works, yet as he also is *redeem'd* by *Jesus Christ*, and *justify'd* by the *Merits* and *Sufferings* of *Jesus Christ for all Men*, he will finally be saved. For the Son of God, in order to the *effectual* Expiation of Sin, *suffered in our stead*; he bore the *Wrath* of God for us; he made a *perfect* Attonement for Sin, and obtain'd *ETERNAL* Redemption for us. *Christ sustain'd the PERSON of a Sinner*, and bore the *Faults* of the Sinner; he bore  
our



*our Sins by way of Imputation. And the good Works of Jesus Christ being also imputed to the new Man of every Sinner, so far as regards the mere Grace of Redemption, he shall be finally saved, tho' not rewarded; when it shall please God so to exalt this careless and negligent new Man, as to fit and qualify him for an Admittance into Heaven before the End comes: But, in the mean time, he must expect to inherit the Fruit of his own Folly and Neglect.*

*St. Paul, writing to the Thessalonians, says; And the very God of Peace sanctify you WHOLLY; and I pray God the WHOLE SPIRIT, SOUL, and BODY, be preserved, BLAMELESS, unto the coming of our Lord Jesus Christ. It would seem by this remarkable Prayer of St. Paul, that (besides the infinite Loss of the Fruit of Grace superabundant, and the grievous Anguish of Mind he may feel after Death) tho' the new Man of the impenitent Sinner is at last saved by the Grace of Redemption, he may be, at the Day of Judgment, a Being greatly inferior to the new Man of the Righteous, who has preserved himself blameless, both in Spirit, Soul and Body, unto the coming of the Lord. So that it seems the whole Man may not be saved. For something must go to the Composition of the old Man of every impenitent Sinner; but*

but what that is, we may never know till the last Day.

St. Paul says expressly, that there is in every Man *two* Men, viz. the *old* and the *new* Man; he moreover says, that Man is composed of *three* Parts, that is, the *Spirit*, the *Soul*, and the *Flesh* or *Body*. Now, if the *sensitive* Soul and Body do go to compose what St. Paul calls the old Man of the *impenitent* Sinner, and becomes the *Object* of the Wrath of God at the last Day; and the *rational* Soul, or Spirit, be the *redeemed new* Man of *such* a Sinner; altho' such new Man be finally saved, yet it may be a *Being* very inferior to the *new* Man of the *Righteous* by *Grace superabundant*. Well therefore might our blessed Saviour say, *What is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?* τῆς ψυχῆς αὐτοῦ, *animæ ejus*. Erasmus notes, the *three Parts* in every Man, viz. The *Spirit*, the *Soul*, and the *Flesh* or *Body*; agreeable with St. Paul, *Isaiab*, and *Daniel*. Quibus ex locis non absurde colligit *triplicem* hominis portionem: *Corpus* five *carnem*, *infimam* nostri partem, cui per *genitalem culpam* legem inscripsit peccati serpens ille veterator, qua ad turpia provocamur, ac victi diabolo connectimur: *Spiritum* verò qua *divinæ naturæ similitudinem* exprimimus, in qua conditor optimus, de suæ mentis archetypo, *æternam*  
E. iliam

illam honesti *legem* insculpsit, digito, hoc est spiritu suo. *Hac Deo* conglutinamur, unumque cum eo reddimur. Porro *tertiam*, et inter ipsam *mediam animam* constituit, quæ sensuum ac motuum naturalium sit capax. *Ea* velut in factiosa republica non potest non alterutri partium accedere. Hinc atque hinc sollicitatur *anima*, liberum habet utro velit inclinare. — Si carni renuncians ad *spiritus* partes sese traduxerit, fiet et *ipsa spiritualis*. — Sin ad *carnis cupiditates* semet abjecerit, degenerabit et *ipsa in corpus* — sic *anima* constituit *homines*: *Spiritus* pios, *caro* impios, *anima* neutros. Quicquid animale, medium et indifferens. ERASMUS, ENCHIRID.

Now, the *Soul* may well be understood either for the *noble* Part of Man, distinguished from the Body; or else for the *Person* of Man consisting of both Soul and Body, as it often is; or for the *living Soul*, as it is distinguished from the *immortal Spirit*. But this *Mystery* of the *Separation* of the old Man from the new, may never be unfolded to us in this Life.

St. Paul, as we mentioned above, in saying *Christ the first Fruits*, afterwards those which are *Christ's* at his coming to judge the *World*, means, by those which are *Christ's*, those who are just by the Grace of *Superabundance*, according to the *Terms* of the *Gospel Covenant*, the *righteous* and *well-beloved* of



of the Father. Nevertheless he afterwards speaks of another future Period, which he calls the End; and then the End shall come, when Christ shall have delivered up the Kingdom to God, even the Father, that all Things should be subjected to Him: That is, should be for ever in a voluntary Subjection to God. And before this End comes, may not the new Man, of the impenitent Sinner barely redeemed by the Grace of Redemption, be exalted by God, and be made fit, and capable, to enjoy that eternal Life in Heaven, which is the free and absolute Gift of God in Jesus Christ to the new Man of every Man?

The last Enemy that shall be destroyed, says St. Paul, is Death. Now the Separation of the Soul from the Body, is not the Death here meant, for after the Coming of Christ there is no room for that Death. And that the Death here mentioned is not temporal Death, appears plainly, for St. Paul ranks it with the Enemies of God, over whom Jesus Christ should reign till they were destroyed. Temporal Death is no Enemy, but an Agent in God's Hands, to execute his Orders; but 'tis spiritual Death, which is called Enmity against God, a Rebellion of the Creature against the Creator; 'tis this Death to which the Title of Enemy perfectly agrees.

Now when Christ hath delivered up the Kingdom to his Father, then God is said

*to be All and in All.* But these Words could have no Sense, if *Hell Torments* were *eternal*. God can never be *All and in All*, but by *restoring the Order of Things*. Indeed these Words are an irrefragable Argument for the Abolition of *Sin* and *Hell*, and the Restoration of *all the Creatures*; which is further confirmed by St. Paul's Exclamation, *O Death where is thy Sting? O Grave where is thy Victory?* Now if Death and the Grave have no *other Sting* but *Sin*, and this *Sting* must be destroyed, does it not follow, that *Hell* must be destroyed also? Since 'tis certain, that if *Sin* were *killed* in Men, there would be no *Hell* for Men; And this our Redeemer hath already done for the *new Man* of every Man; for at the last Day the *old Man* will be separated from the new Man, and be *destroyed and confounded* for ever.

In the second Chapter to the *Hebrews*, 'tis said, *That Jesus Christ tasted Death for all Men.* And elsewhere, *That he is made the Propitiation for the Sins of the whole World, and that every Knee shall bow at the Name of Jesus, of Things in Heaven, &c.* And the last Verses of the fifth Chapter to the *Romans*, are very clear in this Case, where the Apostle compares *Jesus Christ* to *Adam*, and distinguishes the *Fruits* we reap from each; *As by one Man Sin entered into the World, and Death by Sin, so that Death is passed upon*  
all

*all Men*: In like Manner, *By the Righteousness of one, the Gift is come upon ALL Men to JUSTIFICATION of Life.* For, adds he, as by *the Obedience of one, many, &c.* This Word *many*, here, undoubtedly comprehends *all Mankind.*

*All were made Sinners by Adam, therefore all ought to be made righteous by Christ.* And here we may very justly apply that excellent but *abused Text, Where Sin did abound, Grace did much more superabound.* That is, the Grace of Jesus Christ is so abundant, that it shall at last destroy the Sins of all Mankind; so that, as Sin has reigned unto Death, in like Manner Grace should reign by *Righteousness*, unto everlasting Life. As if he had said, the *Reign of Sin and Death* must come to an End, to make room for that of *Grace through all Eternity.* For Jesus Christ is declared, to come into the World, to *finish Transgression, and make an End of Sin, and to make Intercession for Iniquity, and bring in everlasting Righteousness.*

Having considered the *End of Christ's Coming*, let us now examine the *Nature of God's Justice.* And in the second Commandment we find a *positive Declaration of the eternal Laws of Justice and Mercy.* For there, first, God shews himself as a powerful and jealous God, punishing Iniquity to the *fourth Generation*;



but then represents himself as exerting *Mercy* to *Thousands* of *Generations*. Doth not this shew plainly, that *Justice* in his Punishments is restrained within certain Bounds, whereas *Mercy* knows no Limits?

But you will object, if Bounds be set to the divine Justice, what becomes of its Infinity? To which we answer, That divine Justice, considered in itself, is without Bounds; but its *Infinity* does not consist in punishing without Bounds, but in being *infinitely equitable*, in adjusting with *infinite* Exactness the *Proportions* of *Rewards* and *Punishments*, so that it incline not to one Side more than another. Was it to *punish* infinitely, there must needs be a *heavier* Weight in the Scale of Rigour, than in that of *Clemency*, which cannot suit with the Idea of Justice. *God will not always chide, nor keep his Anger for ever*: Only against the *old Man*, that *Root* of Sin in all Men. *How much she, Babylon, hath glorified herself and lived deliciously, so much Torment and Sorrow give her*, Rev. xviii. 7. So *Lazarus* is comforted, in proportion to his Sufferings in this World: And *Dives* was tormented, in proportion to the sensual Pleasures and Luxuries of his former Life.

Now, tho' it may be necessary to set before Men the *Terrors* of the Lord, as a Means to awaken their Attention, and lead them to Virtue; yet the too often threaten-

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ing them with *Hell-Fire*, and insisting on the *Eternity* of *Hell-Torments*, has not so good an Effect on the Lives of Men, as some People may imagine. For we daily see, that the greater Number of Christians, who strenuously profess the *Belief* of the *Eternity* of *Hell Torments*, are so far from using it as a *Motive* to Holiness, that it is only made a *Handle* to *Sloth* and *Security*. This may seem a Paradox, but it is no hard Matter to explain it. For the greater *Disproportion* the Punishment Men are threatened with seems to have, either with their Crimes, or the Ideas they form to themselves of the *Mercy* of God, the more confidently they persuade themselves that *eternal Fire* will not be *their Lot*.

Nay, even Sinners of the *first Magnitude* hope to escape Hell, either by *repenting*, as they propose to do sooner or later, or thro' the *infinite Mercy* of God: For it is as easy, say they, for God to pardon the greatest, as the least Sinners; by a single Act of his Will, he can make a Creature happy for ever, or let him *perish eternally*; surely he will not choose the last, because that would suppose *Cruelty* in an *infinitely merciful Being*. Thus it is plain, that, the *more terrible* Hell Fire becomes, by supposing it *eternal*, every one more easily persuades himself, that divine *Mercy* will exempt him from it.

Now, if instead of *determining* the *Duration* of the *Torments*, which *Sinners* must undergo, the *Teachers* would rest satisfied with telling them, what we find in the second Chapter to the *Romans*, That, *there shall be Tribulation and Anguish upon every Soul that doth Evil*; and that in so just a Proportion, that every one shall bear the Punishment of his Iniquity, and shall eat the Fruit of his Works: It would then be impossible for the Conscience of the most Profligate not to acquiesce in this Judgment, nor could any one flatter himself with Impunity, under any Pretext whatever.

This *unchangeable* Truth, That God shall render to every Man according to his Works, so often repeated in the Holy Scripture, is written in *indelible* Characters on the Consciences of all Men. They all know that the Idea of *Proportion* is inseparable from that of *Equity*. But no Proportion can be found betwixt a wicked Life, of only a few Years, and *eternal* Torments; nor is there less Disproportion found between *such Punishment* and *boundless Mercy*.

Persons in the *first* Case are only actuated by a *servile* Fear, that permits them to be easily satisfied, if they forsake *scandalous* Sins, which put them in fear of Hell; and therefore when once they come to lead a good Life, according to the World, they fancy themselves entirely screened from *eternal* Damnation,



tion, so that they need not give themselves any further Trouble ; they are content with the lowest Place in Paradise ; and provided they do but *escape* Hell, they aspire at nothing more. But *those* who are actuated by the *strong* Impressions of this Truth, *That God will render to every Man according to his Works,* are set to act after another Manner : They know that *God cannot be mocked* ; but whatever a Man *sows* that shall he *reap*.

The *Justice* of God may seem to be most *highly* magnified, by supposing that it puts an *absolute* Necessity upon him, either of inflicting an *infinite* Punishment, or of demanding an *infinite* Satisfaction. But they who so speak, ought at the same Time to consider on the *other* Hand, that they leave no room either for *Goodness* or *Mercy* : And that the Holy Scripture, on the contrary, always speaks, even of the *sufficient* Satisfaction of *Christ*, not as a *Price* or *Equivalent*, which made our Pardon due by a *Claim* of Right, but as a *Means freely appointed*, and *freely accepted*, by the mere Mercy and Compassion of the Father ; who, as supreme Governor of all Things, *remits voluntarily* of his *own* Right, in what Measure and upon what *Terms* he pleases. In like Manner, some Men imagine they greatly magnify the *superabundant Grace* of God, when they ascribe to its Operation the *whole* and *entire*

Progress

Progress of every good Work: But if they look at the same Time to the *other* Part of the Question, they must find, that by leaving nothing at all for the *Will of Man* to do, they make him to be a Subject no more capable of *Religion* than the *Beasts* that perish, or even than *lifeless* Matter itself.

But to return more expressly to our Author, and to sum up to you the *chief* of what is advanced in his *new* System, and to give you my Opinion on the whole, and so put an End to this long, and, I am afraid, tedious Epistle, which more Leisure indeed might have made shorter.

Our Author says, after *St. Paul*, That every Man is to be considered in *two different* Lights; he is the *old* Man, so far as he partakes of *Adam*, but he is the *new* Man as made *alive* in *Jesus Christ*. He proves also, from the fifth Chapter of *St. Paul* to the *Romans*, That the *Application* of the *Redemption* of *Jesus Christ*, is as the *Application* of the *Sin* of *Adam*; and that this *Redemption* is so *efficacious*, as *finally* to *save* the *new* Man of every Man; and this he calls the *Grace* of *Redemption*, which is accorded to all Men, by the *Promise* of God in *Jesus Christ*, which *Promise* of God is *eternal Life in Heaven*. But the *old* Man, *corrupted* in *Adam*, the Man of Sin, the Worker of Sin in us, to whom the Promises of Life were not made, and who, having no  
Participation

*Participation in the Grace of Redemption,* will for ever be the *Object* of the *Exe-cration* of God ; and on *Him* it is, that all the *Threatenings* contained in the *Law* are to fall; 'tis *He*, who at the *last Day* will be thrown into the Lake of Fire with the *Devil* and his *Angels*; for then he will be entirely *seperated* from the *new Man*, made *alive* in *Jesus Christ*, and be *confounded* for ever. But what this *old Man* will then be, and of *what* compounded, is the *Mystery* which he cannot form a *perfect* Idea of, and perhaps it may not be *unfolded* to us till the *last Day*.

*Jesus Christ* has brought to Men *two Sorts* of *Grace*, and *two Sorts* of *eternal Life*, the *Grace of Redemption*, and the *Grace of Superabundance*. The first we have mentioned above, which is a *bare Admittance* into Heaven before the *End of Time*, a *free* and *absolute* Gift, by *Promise* of God before the *Foundation of the World*; for God *fore-seeing* that *Adam* would *sin*, *Jesus Christ* was appointed the *Remedy*. But the *Grace of Superabundance* is the *Means offered* to *Christians*, whereby they may obtain, thro' the *Mercy* of our Redeemer, an *infinitely higher Degree of Glory* in Heaven: This *Grace* is not given by *Promise*, though it be a *free* Gift of the *gratuitous* Goodness of God, which *he refuses* to no one, who will make a *good Use* of it.

*All*



*All Men, our Author says, will not have the same Happiness in Heaven; for to obtain the higher Degree of Glory in Heaven, which is the Fruit of the Grace of Superabundance, we must do all that we are able, to comply with the Terms of the Gospel Covenant. Our Author no where says, we shall only suffer in this Life. But he says indeed, that those who do their best Endeavours to profit by the Grace of Superabundance, have no Reason for any other Fear, than that of not obtaining the Fruit of that Grace, which is an eternal Happiness in Heaven, infinitely beyond that of the Grace of Redemption, common to all Men. And 'tis to this Fear, he says, St. Paul excites us, when he tells us, we must work out our Salvation, (that great Salvation which is the Fruit of superabundant Grace) with Fear and Trembling. And even St. Paul himself feared he was wanting in that Particular, in saying, he was afraid, lest after instructing others, he himself should be a Reprobate or Cast-away. St. Paul very well knew, that all the Sufferings of this Life were not to be compared with the Glory and Happiness, which Men might obtain, by living virtuously in this Life, and improving that Grace superabundant: For I reckon, says He, that the Sufferings of this Time are not worthy to be compared with the Glory which shall be revealed in us, Rom. viii. 18.*

Now,

Now, tho' no Man knows, or can be assured in this Life, of his having that *Grace*, yet it behoves every one to endeavour after it, to *ask* it continually of God, and to *obey* God to the utmost of his Power, that at least when he comes to die, he may be received into *Paradise*, there to remain until it shall please God to exalt him, and make him capable of the Happiness of Heaven; for whether he has so done his Duty as to be *entitled* to a *Reward*, through the *Merits* of his Redeemer, at the Day of Judgment, he may not yet be assured of.

Our Author shews us that *Liberty* is a Present to Man, worthy of God to bestow; because that *Freedom of Will* cannot but contribute to Man's Happiness, if he *chooses* to make a *good Use* of it, by *obeying*, to the utmost of his Power, the *Terms* of the *Gospel Covenant*. For it is to be observed, that it is not in Man's *Power* to use that *Liberty* so, as *finally* to lose *eternal Life* in Heaven; because that is God's *free* and *absolute Gift* to all Men by *Promise*. But if Man will not make a *good Use* of this *Liberty*, but *delivers himself* over to his *Lusts*, though he should be *saved* before the *End* of Time, his *Sufferings* may be such as *he ought to Fear*.

Our *Sins*, as our Author observes, cannot subject the *new Man* to *eternal Pains*, because *those Sins* are the *Deeds* of the *old Man*, the *Worker* of Sin in us; and these *Deeds* of

of the old Man in *Adam*, are the very Sins punished really in *Jesus Christ*, in our *Stead* and upon our *Account*, with respect to the eternal Pains the whole Man has deserved in *Adam*; but the new Man is nevertheless subject to Pains temporal, such as we ought to fear, if we live *sinfully*; and *Time*, as our Author says, is not ended till after the *Day of Judgment*; and as the good Works, as well as the *Sufferings* of *Jesus Christ* are imputed to the new Man of every Man, so far as regards the *Grace* of *Redemption*, the new Man will therefore, before the *End of Time*, be saved, and so far exalted and fitted, as to have Admittance into the lowest Mansion in his Father's House: But then, how grievous in the mean Time may be the *Sorrow*, the *Shame*, the *Anguish* of Mind, of the new Man of every Man who lives *sinfully*, and dies without a sincere Repentance and Amendment of Life?

Our Author says, that the *Pagans*, according to the Words of *Jesus Christ*, shall fare better at the *Day of Judgment* than the *Libertines*. Hence the new Man of one Sinner may fare better than the new Man of another Sinner. And the Reason why the new Man of the Sinner, even of the first Magnitude, is finally saved, is, according to our Author, because God's Pardon for Sins, and granting Man this Favour, has ever for its Motive the sufficient Satisfaction which *Jesus Christ*



*Christ* has made to *divine Justice* for the *Sins of the whole World*.

But though our *Sins* cannot *damn* the *new Man*, they however *subject* him to a *temporal Punishment*, and if you will, says our Author, to an *eternal* one, to a *Sort of Guilt* that draws on him an *Exclusion* from the State of the *Grace of Superabundance* for ever. This *Sort of Guilt*, when the *new Man* comes to know his infinitely great *Loss*, thro' his own shameful *Neglect* and *Wickedness*, may moreover occasion a *Sort of Grief* and *Remorse*, little inferior to the greatest *Pain*, and in it's *Duration* in a *Manner* infinite ! Now, though in this *last Particular*, our Author is not so full and clear as I could have wished, yet, by a careful *Examination* of his *new System*, I think it is not difficult to be inferred. So that upon the whole, having, to the best of my Power, compared the *Authorities* he brings from the *Holy Scripture*, in support of his *Doctrine*, with their *Original* and *Context*, and having also considered and compared his *Explanations* of *them*, with those of our ablest and best *Divines*, I think this *new System* is so far from *unsettling* the *Practice of Religion*, that it rather exalts it, by affording us the most *powerful* *Motives* that can be given to Men, to *love God sincerely*, and to live an *holy and virtuous Life*, upon the *truest* and *most noble Principle*, viz. the *Love*  
of

of God, who has been pleased *thus graciously* to *save all Men* from *eternal Pains*, and has *granted not to deprive* us of *Happiness in Heaven*, and has moreover *graciously offered* us the *Means* of *greatly augmenting* our *Felicity* there for ever. And we have the *greatest* *Encouragement* to make a *good Use* of these *Means*, since we are *delivered* from the *Bondage* of *Sin*, and the *Fear* of *Hell*; *Having therefore Peace with God*, *throughour Lord Jesus Christ*, we may *rejoice in the Hope of the Glory of God*: For we now know who is the *real* *Object* of the *Execration* of *God*, namely, the *old Man* in *Adam*, the *real* *Worker* of *Sin* in us, on whom we may transfer all the *Threatenings* in the *Law*, and who will at the last *Day*, be cast into the *Lake of Fire* with the *Devil* and his *Angels*.

Now, if *Christ* was *decreed* by *God*, *before the Foundation of the World*, to be the *Remedy* for *Sin*, because *God foresaw* that *Adam* would *sin*, as the *Holy Scriptures* assure us, can we imagine after this that *God*, who always *foresees* what will befall the *Works* of his own *Hands*, has not *sufficiently* secured the *Good* of all his *Creatures*, in *proportion* to their *different Capacities* and *Behaviour*, by this *his last Means*, for the *Salvation* of *all Men*, namely, by the *Sacrifice* of his only and entirely *beloved Son*, who *suffered* in the *Stead* of *every Man*,  
even

even for *all* the Sins of *the whole World*? Can it be doubted I say, that God, by *these* his *last* Means to *save Sinners*, will not sooner or later effect his *real* and gracious Design? This I think cannot be doubted; nothing can ever frustrate what God has been pleased graciously to promise *absolutely*.

But then, if the *Libertine* will continue to abuse and neglect the *great* Salvation, *offered* on the Terms of the Gospel Covenant, by *giving himself over to his Lusts*, though he will indeed be barely saved before the *End of Time*, let him withal *consider* the Miseries he may bring on himself in this Life; what an infinite Loss he will *suffer* for ever in the next Life; what *inexpressible* Grief, Sorrow, and Anguish of Mind he will undergo, when he comes to know his great and eternal Loss; how very *lasting*, though not *properly eternal*, these *Sufferings* may be; what a most shameful and wretched Object he must needs be, when he shall *appear* in the utmost Confusion, with all his Sins about him, at the great and awful Day of Judgment, before his so much *offended* Judge, encompassed with holy Angels and glorified Spirits of Men. How will he then tremble and be overwhelm'd with *Amasement*, *Confusion*, and *Sorrow*, to be *thus* exposed, while the Righteous, the beloved of the Father, will be invited into  
F their



their heavenly Mansions, to receive their *Reward*, and himself shut out for ever! And though it shall please God, before the *End* of Time, so to *exalt* the *new* Man of *this Libertine*, for the Sake of his *Promise* in *Jesus Christ*, as to fit him for a bare Admission into Heaven, yet, he may be a *Being* of an *inferior* Order, and of the *very lowest* Class in Heaven for ever.

Now, were the *greatest Libertines* but *seriously* to reflect, and consider all these most terrible and shameful Effects of their *monstrous* Ingratitude, Wickedness, and Folly, I think they could not be long before they *came to themselves*, and would *arise* and repent, in the *Sincerity* of their Hearts, by forsaking their Ways, and labouring with all their Might for the future, to *put on the new Man*, in *this their Day of Salvation*, and thereby avert the most dreadful *Consequences* of *continuing in Sin*.

God has declared to us, his most *gracious* Design to *save all Men* by *Jesus Christ*, very *positively* in many Parts of Holy Scripture; and our Author's *new Hypothesis*, concerning the *Manner* of our Salvation, (for he does not intend to make it an Article of our Faith) carries such *evident* Marks of Probability, supported both from the *holy Scripture* and *Reason*, that it cannot fail to *warm* us into a *true Love* of God, to *incline*, and, as it  
were,

were, to *urge* Men to *live only for God*, and to serve him as a most *indulgent* and *gracious* Father, attended with a *filial* Fear of *offending* so merciful and good a God, who has given such amazingly great and manifest Proofs of his *Tendernefs* to *all* Mankind.

The Fear of *Hell-Fire* is not able to effect that which ought only to be the Consequence of the *Love of God* ; for the Love of God ought to be the very *Foundation* of *Religion*. And where there is not a *Reverence* mixed with the *Affection of Love*, as well as Fear, there the *Obedience* can be but formal and external, without the Heart and without Life. But when we consider that God, of his *infinite* Goodness, has *absolutely saved* all Men from *eternal* Death, and given us *eternal* Life in Heaven, and is moreover *desirous*, we should make a good Use of the *Grace of Superabundance* which he *offers* us, that we may acquire a still *greater Salvation*, and that upon *no difficult* Terms, than the endeavouring to the *utmost* of our Power to *obey* all his Commandments, (not that we can thereby be *profitable* to him, but to *serve* ourselves only) what greater Encouragements can possibly be given us, to *love* and *obey* so *tender* and so *compassionate* a Father, and to make it our *constant* Business and diligent *Delight* to *please* him, (when at the same Time we

are *augmenting* our *own* Happiness, both here and hereafter) to the Glory and Praise of God, and his beloved Son, for these most *astonishing* Instances of *their* great Love and Favour to *all* Mankind: For, *hereby* indeed *perceive* we the Love of God, because *Christ* layed down his *Life* for us — And, God so loved the *World*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting *Life*.

The *Dispensation* of the Gospel, or *Christian* Religion, consists in God's *merciful* Condescension to send his *own* and *only* Son in *our* Nature to live among us ; to *suffer* and *die* for us, that is, *in our* *Stead*, *absolutely* for the Benefit and Advantage of every Individual of Mankind, as much as if every *Man* had *performed* it in his *own* Person ; and to make a *perfect* Expiation and *Attonement* for the *Sins* of the *whole* World ; and to be the *Justification* of every *single* Man in the *whole* World, so far as respects the *free* Gift, the Gift of *eternal* Life in Heaven, before the *End* of Time. And the *Doctrine* of the Gospel, or the *Christian* Religion, consists in *Things* to be *believed* ; the *Duties* to be *practised* by us ; and the *Arguments* and *Encouragements* to the Practice of those Duties, for the *obtaining* a *Reward* at the last Day. See the following Texts,

But



*But now once, in the End of the World, he hath appeared to abolish Sin, Heb. ix. 26. That is, to destroy both the Guilt and Power of Sin. For this Purpose the Son of God was manifested, to destroy the WORKS of the Devil, 1 John, iii. 8. Christ died for all, that they which live, should not henceforth live unto themselves, but to him that died for them, 2 Cor. v. 15. that is, that they should henceforth do justly, love Mercy, and walk humbly with their God. For he hath made him, to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, 2 Cor. v. 21. And, as by the Offence of one, Judgment came upon all Men to Condemnation, even so, by the Righteousness of one, the free Gift came upon all Men to Justification of Life, Rom. v. 18. Now,*

*St. Paul does frequently assert the Justification by the free Grace of God in Jesus Christ; so, likewise, he declares the Necessity of Righteousness, and Obedience to the moral Precepts of the Gospel, and of a holy and virtuous Life, as the Condition of our pleasing, or being in the Favour of God, and of our final and perfect Justification, and receiving the Reward at the last Day: One is the free and absolute Gift of God in Jesus Christ, called by our Author the Grace of Redemption; the other, the offered Means*

of obtaining the *Reward*, which is the *Fruit* of the *Grace* of *Superabundance*, a *free* Gift also of the *gratuitous* Goodness of God, in his *beloved* Son *Jesus Christ*: The one *absolute*, the other *conditional*. — All Nations whom thou hast made shall come and *worship* thee, O Lord, and shall *glorify* thy Name, *Psalms* lxxxvi. 9.

Our Author's *new* System *cherishes* the most ardent and grateful Love of God, and *establishes* an *universal* and *perfect* Charity among Men, of whatever *Condition* and *Religion*, and makes us look on *every* Man as our Brother, with whom we shall live happily in Heaven for ever. So that though our Brother differs from us in *Religion*, nay, tho' we even see him live *wickedly*, we shall not look on him with Scorn and Contempt, as a lost Creature; but with great Concern and Pity, and with an affectionate View, shall endeavour to inform him better, and, if possible, to recover him from his sinful Courses, by doing all the Good we can to him, and thereby shew our *Gratitude* to God, which is all that we can render to God for all his Benefits to us; and, according to St. Paul's Advice to the *Ephesians*, *We shall be always inclined to walk in Love, as Christ also hath loved us, and to put away from us all Bitterness, Wrath, Anger, Clamour, and Evil-speaking, with all*

*all Malice ; and be ever inclined to be kind to one another, tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven us, Eph. iv. 31, 32. The great End and Design of the Gospel is Charity, says St. Paul ; and St. John says, God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. Now, if to give the greatest Encouragement to all Men, to love and obey God sincerely, to cherish and promote universal Charity and Benevolence among all Mankind, of whatever Condition or Religion ; if this, I say, be to unsettle the Practice of Religion, then indeed our Author's new System may be said to do it.*

*I am, dear S I R,*

*Your most affectionate Friend,*

*and humble Servant, &c.*





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